



The Grand Mosque of Cordoba
Riad Al-Chorbachi

GEOGRAPHICAL AND HISTORICAL FRAMEWORK

4 - The Iberian Peninsula under Muslim Government 8th - 15th centuries

by
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1 - The Geographic Framework of al-Andalus

In the Middle Ages Muslim geographers described the Peninsula of al-Andalus as a triangle which they divided into three regions – East, West (separated by an imaginary vertical line that passed through the city of Toledo) and South (which would coincide with the ancient region of the Roman Albacete and modern Andalusia). The geographic characteristic of being a peninsula gave al-Andalus special relations with the Mediterranean world, a reason why at that time the sea was a route that linked a variety of cities and ports in Europe and North Africa. One must not forget that the conquering Muslims reached the Iberian Peninsula by sea, nor that the majority of travellers who arrived in al-Andalus through the centuries came from the Mediterranean and entered from the *sharq al-Andalus* (the East of al-Andalus, the ports of Murcia, Alicante and Valencia, in particular) or from ports on the South of the Peninsula.

The Muslim population of al-Andalus was mainly rural, but urban structures were of major importance. Cities fulfilled essential functions as religious, political, administrative, military and economic centres where the rural populations of the neighbouring areas flocked to attend the Friday prayers, or to claim justice from the judge, or to bring over their products or to buy some from the urban markets. The Jewish population also had a predominantly urban character; its communities (more or less numerous, depending on the place and on social and political circumstances) were in the principal cities of the Iberian Peninsula (on the Muslim side and in the Christian Kingdoms of the North), and only Lucena (until the 16th century) was an entirely Jewish city.

Between the different Muslim cities in al-Andalus there were great rural or interurban distances. In these vast zones there were several elements which were also dependent on the main regional cities: these were the paths and roads that linked villages, as well as networks of towers and castles. They guaranteed with vigilance the security of these roads and cities. All these areas (even the most remote roads or strongholds) depended on the cities from an administrative, religious, military and economic point of view. One must take this into account in order to understand the relations of the inhabitants of al-Andalus with their geographical milieu.

Contrary to the Muslim population which settled in cities or depended on them, Ibn Hawqal (a geographer of the 10th century) describes the inhabitants in the North of the Iberian Peninsula as people “who ignore all types of urban life and belong to the Christian faith”. Consequently, these people led a rural and warlike life, as opposed to the Muslims. To this effect one should be acquainted with the ideological perspectives in which the inhabitants of al-Andalus mutually viewed one another. The Muslims considered the people of the North as tributaries belonging to the Christian faith, who acknowledge the sovereignty of the legitimate Muslim governor of the Peninsula by paying tax. However, if they did not pay the tax the Muslims would consider them rebels and would therefore launch military expeditions against them. On the other hand, the Christian counties and kingdoms of the North wanted to gain greater independence by paying taxes and by revolting when they could. In this manner they progressively won territories and cities over which they governed.

In view of these geographical mutations, it should be noted that the Muslims used the term al-Andalus to designate all the Iberian Peninsula: meaning Spain and Portugal which were under their control. Christian Spain was called *‘Isbanyia*. The Jewish population termed it the *Sepharad Peninsula*, irrespective of whether the ruling power was Christian or Muslim.

The Christians organized themselves in counties and Kingdoms of Galicia, Leon, Castile, Navarre and *Cataluña*. In so doing they were able to conquer Muslim controlled territories until Muslim rule was reduced to the Kingdom of Granada in the Peninsula.

As such, borders and frontiers also changed continually throughout the history of the Peninsula. Similarly the political, administrative and military systems as well as cultural spheres varied accordingly.

The political centres changed also according to the historical periods. Under the Umayyad Caliphate, al-Andalus depended indirectly on Damascus and was

attached to the administration of *Ifriqiya* (modern Tunisia with Kairawan as its provincial capital). While under the Amirate and the Caliphate of Cordoba political independence was maintained vis-a-vis the Orient. The political and administrative capital of al-Andalus was Cordoba. But Marrakech became the capital under the African dynasties (Almoravids and Almohads).

These political changes did not affect the Muslim pilgrimage to Mecca. Cultural exchanges continued with the Orient, similarly oriental scholars and travellers visited al-Andalus in search of knowledge. All these scholars and travellers contributed towards the great development in the scientific, literary, linguistic and artistic fields and in all spheres of knowledge, in a climate of scientific exchange. As a result of this environment fruitful intellectual relations existed between Muslims, Christians and Jews in the Iberian Peninsula.

2 - The Historical Framework of al-Andalus

After the death of the prophet Muhammad, his faithful disciples undertook the conquest of vast territories extending from the Arabian Peninsula, to Mesopotamia, Persia, and reached as far as India and towards the West. The Muslim religion spread quickly due to its mighty armies. Soon, North Africa was conquered. In 670AD/49H the city of Kairawan was founded south of Tunis, and Carthage was conquered in the year 689AD/69H. The whole area of modern Tunisia constituted roughly the province of *Ifriqiya*. From there, successive expeditions were launched that conquered modern Algeria and Morocco. Furthermore expeditions were launched on the shores of the Iberian Peninsula in 705AD/85-86H and in 709AD/90H. Arab historians allude also to an expedition made to Tarifa in 710AD/91H.

With the support of the Byzantine governor of Ceuta, Count Julián, the troops of Tariq b. Ziyad's sent by Musa b. Nusayr (the governor or *wali* of the province of *Ifriqiya*), crossed the Straits of Gibraltar and took over the government of the Iberian Peninsula. They did so either by expeditions following Roman roads or by signing pacts with local authorities and inhabitants, or through military conquests. Subsequent to these expeditions in which governor Musà b. Nusayr himself and his two sons participated, the Muslims became masters of all the Peninsula. They set up their capital in Cordoba and adapted the Visigothic administration to suit their new requirements.

Therefore, the Muslim rule started with its political power based on a distant government of the Umayyad Caliphate of Damascus. This government lasted for

half a century with internal struggles between the various Arab factions of Cordoba, until the Caliphate of Damascus nominated a new governor.

With the violent accession to the Caliphate of the Abbasid rule, almost all the representatives of the Umayyads were exterminated. Prince 'Abd al-Rahman, whose mother was a Maghrebine Berber managed to escape the massacre of the family, fled towards the Maghreb and succeeded in winning the support of a section of the Arabs of al-Andalus in favour of his cause. Thus, he became the master of Cordoba in 756AD/138H.

From this time onwards one has to speak of an "independent Amirate", for 'Abd al-Rahman breaks all his political ties with the new caliphal capital, Baghdad, and governs the Peninsula in an autonomous manner. The reforms of the Umayyads in al-Andalus was felt in the administration, the army, the building of fortifications and in almost all the different spheres of government.

Having consolidated the foundations of a strong al-Andalus state, the successors of 'Abd al-Rahman I gradually strengthened their ascendancy over the administration. For two centuries and a half, until the so-called 'period of the *ta'ifa* kingdoms' prosperity increased and so did economy and demography. Nevertheless, problems appeared: attacks by the Christians in the North of the Peninsula, danger from the Normans on the shores, threats from the Fatimids of *Ifriqiya*, political expansion of the Maghreb. In view of the danger facing the Umayyad Government of Cordoba, the powerful Fatimid dynasty which had named a Shi'ite caliph, the Amir of al-Andalus, 'Abd al-Rahman III, assumed also the title of caliph, ignoring the existence of the Sunnite caliph of Baghdad, with whom the government of al-Andalus had no relations and whose remoteness no longer represented for him either threat or utility. This is the period of the Caliphate of Cordoba where the appropriation of the caliph title endows the al-Andalus authorities with political and religious significance in contrast with the other two caliphs : the heretical Fatimid Shi'ite of *Ifriqiya* and the distant Abbasid Sunnite.

The successors of 'Abd al-Rahman III kept the title of caliph, but at the end of the 10th century, an ambitious person, Abu Amir Muhammad b. Abū Amir known as al-Mansur (meaning the victorious) assumed various prerogatives of power, during the infancy of the caliph in office, Hisham II. Although retaining only the title of *hajib* or Prime Minister, he assumed all the executive powers of the caliphs. This political situation was maintained by his two sons and successors in the post of *hajib*, until the second of these sons, 'Abd al-Rahman 'Sanchuelo' appointed himself heir to the Caliphate.

The population of Cordoba revolted and a civil war broke out from 1010 AD onwards. It is the period known as *fitna*, where three social groups struggled for the supreme power in al-Andalus: the Arab nobility, including descendants of the indigenous inhabitants of Visigothic Hispania, the *saqaliba*, generally of Christian and European origin who occupied high official functions and the Berber military troops, brought over from the Maghreb by al-Mansur and his sons, to strengthen their armies.

As a consequence of the civil war in the 11th century, the political unity of al-Andalus broke up into several *ta'ifa* kingdoms, which inherited the splendour and the richness of the former kingdom. In spite of the wars that broke out between the different *ta'ifa* kings, nevertheless taxes were still being collected in the principalities, which ensured economic wealth. Similarly, literary production thrived, and the *ta'ifa* kings extended their intellectual patronage to sciences. Therefore, the 11th century may be considered as a century of wealth, culture, science and also, conflict.

Starting with the *ta'ifa* kingdoms onwards, we observe a certain degree of religious radicalization. Religious differences between Muslims and Christians grew and paved the way to the process of the *Reconquista*. Two factors put an end to the former convivial environment between the different social groups in the Peninsula: on one hand, the military orders, on the other, the attitude of the Almoravids and Almohads dynasties. Consequently, the Jewish and Muslim minorities in the Christian kingdoms suffered as well as the Jewish and Mozarabs minorities in al-Andalus.

At the end of the 11th century, the Almoravids of Marrakesh established their power in al-Andalus. Called upon by a fraction of the population, they ruled for more than half a century in al-Andalus. Their downfall in the Maghreb, provoked by the rise of the powerful politico-religious movement of Almohads, was the origin of a new *ta'ifa* period, and lead consequently to the decentralization in al-Andalus, in the middle of the 12th century.

The Almohads, also of Berber origin, succeeded in re-unifying vast territories, that extended from Valencia - in al-Andalus - to Tripoli - in *Ifriqiya*. They carried out important military and administrative reforms there. Meanwhile, the military power of the Christians broke down the resistance of the Empire and succeeded, during the second quarter of the 13th century, in taking over the major territories of al-Andalus: Majorca and Ibiza, Cordoba, Valencia, Seville, Alicante, Murcia, and Portuguese Algarve. Consequently, the Muslim territories were reduced from the second quarter of the 13th century onward, to the Kingdom of Granada where

the Nasrid dynasty ruled until the end of the 15th century. Muslim society and Arab culture remained alive in this part of the Iberian Peninsula.

In 1492AD/897H, Isabel of Castile and Ferdinand of Aragon (known as the ‘Catholic kings’), conquered the kingdom of Granada and finally put an end to the Muslim kingdoms in al-Andalus.

From the beginning of the *Reconquista* some Muslims decided to remain in the Iberian Peninsula under Christian domination. As the Christian conquest advanced these Muslims enjoyed special status recognized by the Christian power. They were grouped in outlying quarters, they were called *al-jama’a* which became known later as Mudejars.

In the first quarter of the 16th century, Muslims were compelled to convert to Christianity and were designated since that time as Moriscos. They secretly kept their Muslim faith and, for that reason, were persecuted by the Inquisition. These Moriscos were later expelled from Spain for religious, social and economic reasons by Felipe III, between 1609AD/1017H and 1614AD/1022H. The Maghreb, Turkey and other Muslim countries in the Mediterranean basin became the new home of these Spanish Moriscos.

3 - **Chronological framework**

The following chronological tables, integrated the different data, dates, Muslim Christian, or Jewish historic personages, et cetera, in their epoch. This will help to outline the background of the different events described in the following chapters of the book.

a - **Background of the historical evolution of al-Andalus**

DATE	HISTORIC FACTS
	MUSLIM CONQUEST OF THE IBERIAN PENINSULA
710/91	Expedition of Tariq b. Ziyad to the Iberian Peninsula.
711/92	Tariq b. Ziyad, helped by the fleet of Count Julián, the Byzantine Governor of Cuentá, and a small group of Berber mercenaries, manages to reach the Iberian Peninsula. He obtains the submission of a fraction of inhabitants of Visigothic ‘Hispania’.
713/94	Pact of Teodomiro Gandarez with ‘Abd al-’Aziz, son of Musa b. Nusayr, governor of Ifriqiya. According to this pact, the Christians of Tudmir (Murcia and Alicante) were subject to the Muslim government, in exchange for a legal status that acknowledged their liberties. (see de Epalza)

	DEPENDENT AMIRATE OF DAMASCUS
716-756/97-138	Succession of different governors in al-Andalus appointed directly by the Umayyads Caliph of Damascus.
	INDEPENDENT AMIRATE OF CORDOBA
756-788/138-172	The Umayyad Amir 'Abd al-Rahman I b. Mu'awiya flees the Orient, arrives in al-Andalus and wins the support of certain military groups and Arab nobility. He conquers Cordoba with this army and takes over power in al-Andalus. Administrative and military restructuring of al-Andalus took place.
788-796/172-180	Hisham I
796-822/180-206	Al-Hakam I
822-852/206-238	Abd al-Rahman II
852-886/238-273	Muhammad I
886-888/273-275	Al-Mun ¹ ir b. Muhammad I d 7
888-912/275-300	Abd Allah b. Muhammad I
912-300	Muhammad b. 'Abd Allah
912-929/300-316	Abd al-Rahman II conquers political dissidents. Great economic development, great centralization and peace.
	UMMAYAD CALIPHATE
929-961/316-350	Abd al-Rahman III decides to assume the caliphal title.
961-976/350-366	Al-Hakam II al-Mustansir
976-1009/366-399	Hisham II al-Mu'yadd
981-1002/371-392	Abu Amir al-Mansur, de facto governor of al-Andalus occupies the post of Hajib or Prime Minister. A period noted for Muslim attacks against Christian kingdoms in the north of the Iberian Peninsula.
1002-1008/392-399	Al-Mansur was succeeded by his son 'Abd al-Malik al-Muzaffar'.
1008-1009/399	Abd al-Rahman, known as "Sanchuelo", succeeds his brother.

	CIVIL WAR OR FITNA
1009/399	Muhammad II al-Mahdi
1009/399	Sulayman al-Musta'in
1010-1013/400-403	Hisham II
1013-1016/403-407	Sulayman al-Musta'in
1018/408	Abd al-Rahman IV al-Murtada
1023-1024/414	Abd al-Rahman V al-Mustazhir
1024-1025/414-416	Muhammad III al-Mu'tadd <i>H Mustakfi</i>
1027-1031/420-422	Hisham III al-Mu'tadd <i>al-Mu'tadd</i>
	PERIOD OF THE TA'IFA KINGDOMS
1031-1090/422-482	The ta'ifa kingdoms were the consequent result of the civil war, the most important were: The Banu Jahwar of Cordoba (1031-1069)
1031-1043/422-435	Abu-l-Hazm al-Jahwar
1043-1058/435-450	Abu-l-Walid b. Jahwar
1058-1069/450-461	Abd al-Malik b. Jahwar
	The Banu 'Abbad of Seville (1023-1091)
1023/414	Isma'il b. 'Abbad
1023-1042/414-433	Abu-l-Qasim Muhammad b. 'Abbad
1042-1069/433-461	al-Mu'tadid bi-l-lah
1069-1091/461-484	Muhammed b. Abbad al-Mu'tamid
	The Banu Hud of Saragossa (1040-1142)
1040-1046/431-438	Sulayman b. Hud al-Musta'in bi-l-lah
1046-1082/438-475	Ahmad I al-Muqtadir
1082-1085/475-478	Yusuf al-Mu'tamin
1085-1110/478-453	Ahmad II al-Musta'in b. Hud
1110/1130/453-524	Abd al-Malik 'Imad al-Dawla
1130-1146/524-540	Abu Ja'far Ahmad b. Hud Sayf al-Da

	The Banu di-l-Nun of Toledo (c. 1016-1085)
1016-1043/407-423	Isma'il b. dil-Nun al-Hafir I 2
1043-1085/423-437	Abu-l-Hasan Yahya al-Ma'mun
1075-1085/437-478	Yahya al Qadir
	The Banu-l-Aftas of Badajoz (1022-1094)
1022-1045/413-437	Abd Allah b. al-Aftas al-Mansur
1045-1068/437-460	Ibn al-Aftas al-Muzaffar, who was succeeded by his two sons, in disagreement with each other.
1067-8/460-464	Yahya al-Mansur
1067-8/460-464	Al-Mutawakkil b. al-Aftas
	The Banu Ziri of Granada (c. 1013-1090)
1013-1018/403-410	Zawi b. Ziri
1019-1038/410-429	Habus b. Maksan
1038-1073/429-465	Badis b. Habus
1073-1090/465-483	'Abd Allah b. Buluggin
	The Banu Sumadih d'Almería (1041-1091)
1041-1052/433-443	Ma'n b. Ahmad b. Sumadih
1052-1091/443-484	Al-Mu'tasim
d. 1091/484	Ahmad Mu'izz al-Dawla

**Other dynasties governed in Denia, Albarracin, Murcia, etc.,
during the 11th century.**

THE ALMORAVID DYNASTY

The first two Caliphs of the Almoravid dynasty were Yahya b. 'Umar (d. 1056/ 447) and Abu Bakr b. 'Umar (d. 1087/ 479). They enlarged their rule and consolidated their power.

During the government of Yusuf b. Tashufin (1061-1106/453-511), the Almoravids crossed the Straits of Gibraltar in 1090/482 and conquered al-Andalus.

Among the small Muslim emirates of the Iberian Peninsula which followed the decomposition of the Almoravid Empire, one can mention the kingdoms of Ibn 'Iyad (1146/541) and of Ibn Mardanis (1172/670), who governed almost all the East and the South of the Iberian Peninsula.

CONQUEST OF THE ALMOHAD DYNASTY

The Almohads, another politico-religious movement, emerged in the North African mountains. Their first Caliph, Ibn Tumart al-Mahdi managed to consolidate the dynasty and to conquer vast domains in North Africa. Between 1147-1232/541-629)

1130-1163/524-558	'Abd al-Mu'min succeeded in extending the Almohad Kingdom and laid siege to Marrakesh. He crossed over to the Iberian Peninsula and annexed almost the entire area.
1163-1184/558-580	Abu Ya'qub Yusuf
1184-1199/580-595	Abu Yusuf Ya'qub al-Mansur
1199-1213/595-611	Muhammad al-Nasir
1213-1224/611-620	Yusuf II al-Mustansir

1232-1492/629-897	<p>NASRID KINGDOM OF GRANADA</p> <p>The Christians progressively gained the territories conquered by the Almohads, until the time when the Kingdom of Granada was the only representative of the Muslim power in the Iberian Peninsula. Several sovereigns succeeded one another until 1492/897: the year in which Isabel of Castile and Ferdinand of Aragon (the "Catholic Kings") definitely take over Granada, the capital of the Kingdom.</p> <p>MUDEJARES 12th-15th centuries</p> <p>The Mudéjars are those Muslims who remained in the (12th -16th centuries) Christians territories conquered from the 11th century onwards. Their status was recognized by Christian law.</p> <p>MORISCOS 16th - 17th centuries</p> <p>The Moriscos are Spanish Muslims forced to convert to Christianity at the end of the 15th century and at the beginning of the 16th century. Although, almost all of them kept secretly their Muslim faith.</p> <p>King Philippe III of Spain ordered their expulsion in 1609AD/1017H until 1614AD/1022H</p>
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h - The Evolution of the Christian Kingdoms of the North in the Iberian Peninsula.

After the Muslim conquest (711-725AD/92-106H), the nobility, the bishops and the principal members of the Visigoth society emigrated towards the North of the Iberian Peninsula, especially to Asturias, and to the Pyrenees.

8th CENTURY

In Asturias, a small core of resistance was constituted.

718-737/99-118

Pelayo

739-757/121-139

Alfonso I started repopulating the region of Asturias.

In Navarra

A small number of Christians managed to obtain independence from the Muslim government of Cordoba.

Frankish resistance

After having tried to occupy the South of present day France, the Muslims were defeated in Poitiers - 732AD/113H. Charlemagne (768-814AD/150-198H) occupied the regions to the North of the Ebro and annexed them to his realm: the counties of Aragon, Sobrarbe, Ribagorza and Pallars, as well as the Catalan counties (areas called the Hispanic steps).

9th CENTURY

Repopulating the Hispanic regions:

791-842/174-227

Alfonso II

850-866/235-251

Ordoño I

866-910/251-297

Alfonso III

Navarra

Iñigo Arista (820-851AD/204-236H) was its first King. His successors reigned an independent Navarra.

851-870/236-256	García Iñiguez
870-905/256-292	Fortun Garcés
<u>Frankish Nucleus</u> Repopulating epoch: 801AD/184H: occupation of Barcelona	
878-897/264-283	Wilfred I
10th CENTURY	
<u>Navarra</u>	
905-926/292-313	Sancho Garcés I
926-970/131-359	García Sánchez I annexed Aragon
970-994/359-383	Sancho Garcés II Abarca
994-1000/383-390	García Sánchez II
<u>Frankish Counties</u> <p>Certain counties such as those of Aragon, Sobrarbe, Ribagorza and Pallars were annexed throughout the century by Navarra.</p> <p>Other counties like the Hispania steppes continue striving for independence from Barcelona from which they became independent in the 11th century AD/5th century H.</p> <p>Among the Counts who had a hereditary title</p>	
897-911/283-298	Borrell
Towards 947/335	Suner
947-992/335-381	Borrell II
992-1018/381-408	Ramon Borrell
<u>Kingdom of Leon:</u> Composed of the regions of Galicia, Asturias, Leon and Castile.	

914-924/301-311	Ordoño II
925-931/312-318	Alfonso IV
935-951/323-339	Ramiro II
951-956/339-344	Ordoño III
956-966/344-355	Sancho I el Craso
966-984/355-373	Ramiro III: his reign was marked by al-Mansur's expeditions and the retreat of the Christians.
984-999/373-389	Bermudo II
<u>Navarra</u> . Under Sancho III the Great (1000-1035AD/390-426H) the kingdom included Castile, Leon, Navarra and Aragon	
1035-1054/426-445	García Sánchez III
1054-1076/445-468	Under Sancho Garcés IV, the kingdom was shared between Castilians and Aragonese.
<u>Castile</u> ceases to be a hereditary county under Fernán González (923-970AD/310-359H), and becomes a kingdom under:	
1032-1065/423-457	Ferdinand I the Great. This period marks a predominance over Leon.
1062-1072/453-464	Sancho II
1072-1109/464-502	Alfonso VI
The Christian conquest reached the river Tajo.	
<u>Aragon</u> becomes a kingdom under Ramiro I (1035-1063AD/426-454H) illegitimate son of Sancho the Great	
1063-1094/454-486	Sancho I Ramirez
1094-1104/486-497	Pedro I
The Christian conquest reached the river Ebro. The County of Barcelona emancipate himself from the Frankish crown:	

1018-1035/308-426	Roman Berenguer I
1035-1076/426-468	Ramón Berenguer I
1076-1082/468-474	Ramón Berenguer II
1082-1096/474-489	Roman Berenguer II
1096-1131/489-525	Ramón Berenguer III
1131-1162/525-557	Ramón Berenguer IV
<p style="text-align: center;">12th CENTURY</p> <p>Kingdoms were united through matrimony. With Doña Urraca (1109-1126AD/502-519) 502-519H) : Castile and Leon.</p> <p>With Alfonso II (1162-1196/557-592): Aragon and Cataluña</p> <p>Castile and Leon kept their union under Alfonso VII(1126-1157/519-551)</p> <p>On his death, they separated again:</p> <p>Castile with Sancho III (1157-1158/551-552)</p> <p>And Leon with Ferdinand II (1157-1188/551-583)</p> <p>1188-1230/583-627 Alfonso IX</p> <p><u>Portugal</u>: Alfonso Henriquez inherits the county and is recognized as sovereign.</p>	
<p style="text-align: center;">13th CENTURY</p> <p><u>Aragon</u> (1196-1213AD/592-609H): With Peter II the Catholic: Conquest of new territories</p> <p>James I (1213-1276AD/609-674H): conquest of Majorca and Ibiza 1229-1235 AD/626-632H: Valencia 1238-1245AD/635-642H</p>	
1276-1285/674-683	Peter III the Great
1285-1291/683-690	Alfonso III: occupation of Minorca

<p><u>Navarra</u>: is independent 1194-1234AD/590-631H Sancho the Strong 1234-1304AD/631-703H Kings of the House of Champagne</p> <p><u>Leon</u>: becomes independent from Castile under Alfonso IX (1188-1230AD/583-627H) and reunited with Castile in 1230AD/627H.</p> <p><u>Castile</u>: the occupation of the South of the Iberian Peninsula started 1158-1214AD/552-610H with Alfonso VIII.</p> <p>And especially under Ferdinand III the Saint(1217-1252AD/613-649H); Lower Extremadura, Seville, Cordoba, Jaen.</p>	
1252-1284/649-682	Alfonso X the Wise: conquest of Murcia, and great cultural development.
1284-1295/682-694	Sancho IV, occupation of Tarifa. 1295-1312AD/694-711H Ferdinand IV
<p><u>Portugal</u>: Alfonso II crosses the river Tajo during his reign (1211-1223AD/607-619H). 1223-1248AD/619-645H Sancho II reaches the Atlantic coast and the river Guadiana.</p>	
1248-1278/645-676	Alfonso III
1278-1325/676-725	Dionis
<p style="text-align: center;">14th CENTURY</p> <p><u>Aragon</u>: Expansion via the Mediterranean under James II (1291-1327AD/689-727H)</p>	
1327-1336/727-736	Alfonso IV
1336-1387/736-788	Peter IV: Annexation of the Balearic Islands to the crown of Aragon
1387-1395/788-797	John I of Aragon
1395-1410/797-812	Martin I
1410-1416/812-818	Ferdinand of Antequera and I of Aragon

<u>Navarra</u> : Isolated from the rest of the Iberian Peninsula under French Kings 1304-1309AD/703-708H And with the House of Evreux 1309-1425AD/708-828H	
<u>Castile</u>	
1312-1350/711-750	Alfonso XI
1350-1369/750-770	Peter I
1369-1379/770-780	Henry II of Trastamare
1379-1390/780-792	John I
1390-1406/792-808	Henry III
<u>Portugal</u>	
1325-1356/725-756-7	Alfonso IV
1356-1367/756-7-768	Peter I
1367-1383/768-784	Ferdinand I
1383-1433/784-836	John I of Avis
15th CENTURY	
<u>Aragon</u>	
1416-1458/818-862	Alfonso V
1458-1479/862-883	John II of Aragon
1479-1516/883-921	Ferdinand II, the future Catholic king
<u>Navarra</u>	
1387-1425/788-828	Charles III was succeeded by his daughter Blanche (1425-1441AD/828-844H), but after her death civil war broke out. She was succeeded by her husband John II, King of Aragon. Following John's death (1479/883), Navarra became independent under the House of Foix (1479-1512AD/883-917H) and Ferdinand the Catholic annexed Navarra in 1512AD/917H.

<u>Portugal</u>	
1383-1433/784-836	John I of Avis
1433-1438/836-841	Edward I
1438-1481/841-885	Alfonso V
1481-1495/885-900	John II
1495-1521/900-927	Manuel I
<u>Castile</u>	
1406-1454/808-858	John II of Castile and Leon
1454-1474/858-878	Henry IV
1474-1504/878-909H	A war of succession was followed by Isabel's accession to power.
1479/883H	In the year 1479AD/883H, King Ferdinand, (Catholic), was crowned King of Aragon, married since 1469AD/883H to Isabel I. Unification of the Kingdom of Castile and Aragon.
1492/897	Fall of the Muslim Kingdom of Granada

CULTURAL SYMBIOSIS IN AL-ANDALUS

المعرفة

العلم

الثقافة

المنطق

التعايش



UNESCO Regional
Bureau - Beirut



Sanaa Osseiran

CULTURAL SYMBIOSIS IN AL-ANDALUS

A Metaphor for Peace

Sanaa Osseiran

(Editor)



UNESCO

Regional Office for Education in the Arab States

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The Arabic words on the cover mean: Knowledge, Science, Culture, Logic, Coexistence.

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Court of Lions, Alhambra - Granada
Riad Al Chorbachi

UNESCO Regional Bureau for Education in the Arab States is proud to be a major contributor to the publishing of this book, which has been a double privilege. Not only does it pay tribute to Sanaa Osseiran, an extraordinary human being, whose fondest wish, before her untimely death, was to see this book published. But it is also a privilege to be associated with a document of this nature. In these times of turmoil and conflict attributed by many to a "clash of cultures and civilizations" it is a testament to the ability of different cultures to embrace each other, to live together in harmony and to create out of that harmony a model for coexistence based on mutual respect. It also attests to the ability of cultures to learn from each other, enrich each other.

This book is particularly valuable for us here at UNESCO, as it was for Sanaa, because it attests to the belief we all have and on which we base our work - that human beings are capable of peaceful coexistence and that the respect for "the other's" culture is not a way to avoid conflict and live in peace, but a means of creating a new civilization that can enrich and teach the world.

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